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Kaplan, Debra. Beyond Expulsion: Jews, Christians, and Reformation Strasbourg

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Vincennes) dans des scènes historiques peintes par Fouquet n'est pas fortuite. Bien au contraire, celui-ci affirme qu'en agissant ainsi, Fouquet entendait bien donner une « saveur nationale » aux évènements parfois très anciens (voire même bibliques), qu'il célébrait tout en procurant à ses contemporains des symboles dont ils pouvaient être fiers et auxquels ils pouvaient s'identifier.

Dans le cinquième et dernier chapitre de son livre, Erik Inglis revient sur l'influence que l'activité artistique de Fouquet a eue sur l'histoire de l'art en France. Admiré pour la beauté et l'originalité de ses créations, apprécié par ses commanditaires parce que les représentations que l'artiste faisait d'eux leur permettaient de clamer haut et fort leur loyauté à la France et à son souverain, Fouquet apparaît véritablement comme un grand artiste français qu'on s'évertuera à imiter pendant un demi-siècle.

Première synthèse réalisée en anglais sur Jean Fouquet depuis plus d'une soixantaine d'années, le livre d'Erik Inglis est un ouvrage sérieux et fort bien documenté, comme en témoigne d'ailleurs l'excellente bibliographie qui le complète. Magnifiquement illustré et s'adressant à un large public, cet ouvrage nous rappelle à chaque page qu'une image vaut souvent plus que mille mots…

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Kaplan, Debra.
Beyond Expulsion: Jews, Christians, and Reformation Strasbourg.
Stanford Studies in Jewish History and Culture. Stanford: Stanford University Press, 2011. Pp. xv, 254. ISBN 978-0-8047-7442-0 (hardcover) n.p.

In this excellent book, Debra Kaplan examines Jewish-Christian relations in sixteenth- and seventeenth-century Strasbourg, a city that officially banned Jewish residence from1390 until 1791, when the ban was finally lifted. Having been expelled from the city, the Jews relocated to the countless villages that dotted the countryside of rural Alsace, where, removed from an urban centre and its resources, they forged a new sense of community. Kaplan uses archival sources to prove that, despite their expulsion from the city, Jews continued to maintain economic and social relationships with the magistrates and locals in Strasbourg and the many villages in Alsace, where they were involved in

court cases, engaged in trade, commerce, and money-lending, and shared their expertise in Hebrew with the Protestant reformers. She thus contends that beyond the official expulsion of the Jews there was a day-to-day interaction between Jews and Christians in Strasbourg that continued until the ban on Jewish residence was lifted. The degree of interaction during those roughly 400 years, however, was related to the religious climate and political situation within the city itself.

In the first chapter, Kaplan outlines Strasbourg's gradual transformation from Catholicism to orthodox Lutheranism in the latter half of the sixteenth century. Over the course of the century, the city's magistracy developed a pragmatic approach to reform that was shaped by theological and political concerns. This pragmatism fuelled Strasbourg's reputation as a haven for dissenting religious groups (such as Anabaptists, Calvinists, and Catholics), even as the city formally adopted Lutheran orthodoxy in 1598. Strasbourg's reputation for religious tolerance is a theme that is once again picked up in chapter 5, where Kaplan discusses how the magistrate sought to strike a balance between religious reform and a social order that mandated the exclusion of Jews with the economic needs that encouraged their presence. She states that between 1530 and 1648, the city council issued eleven laws that banned Jewish commerce in the city to varying degrees, yet all the while negotiated contracts with the Jewish community permitting their involvement in commerce and trade. As Strasbourg entered into a phase of Lutheran orthodoxy in the latter half of the sixteenth century, Jewish-Christian contacts were increasingly restricted, and anti-Semitic images flourished in printed works.

In chapter 2, the author examines how the expulsion of the Jews from Strasbourg in the fourteenth century forced the Jewish population to restructure and redefine the framework of a *kehilla*, a Jewish community. Though scattered in small numbers throughout the towns and villages of rural Alsace (in some cases just two or three Jewish households per village), the Jews pooled together resources to uphold certain religious obligations, thereby creating a new sense of community that differed from the medieval model and functioned without a large city as its central resource. This *kehilla* maintained contacts with communities elsewhere in the Holy Roman Empire, prompted by the study of the Torah and the printing press. Yet, as Kaplan argues in the third chapter, the Alsatian Jews did not live in a community cordoned off from their Christian neighbours, but were very much a part of the fabric of everyday life in the

villages and towns in which they lived, and they each had extensive contact with one another in both shared and private spaces. Using representative court cases, Kaplan reconstructs the extent of these contacts, which confirm that Alsatian Jews and Christians entered or worked in one another's homes, encountered one another in the marketplace, and even shared outhouses, despite efforts from both sides to curtail such contacts by legal restrictions. Such extensive Jewish activity extended to the city of Strasbourg itself (see chapter 4). Despite the ban, Jews from rural Alsace regularly entered the city in order to engage in commerce, trade (especially the sale of horses, farm produce, and food), money-lending, and medicine. One of the chief leaders of the Alsatian Jewish community, Josel of Rosheim, even negotiated a contract between the Jews and the magistrates in which the Jews agreed to bring all disputes before the magistracy instead of the imperial court in Rotweil.

In chapter 6, the author examines Jewish-Christian relations in Reformation Strasbourg from the perspective of Christian Hebraism. In the first decades of the Reformation, many of the reformers were trained Hebraists, who were heavily dependant upon Jews as sources for knowledge of Judaica and Hebraica. Kaplan analyzes an interesting letter by the Strasbourg reformer, Wolfgang Capito, in which he exposes as a fraud a shroud in which Jesus had purportedly been buried. Central to his case is his comparison of Biblical and contemporary Jewish burial customs, which he learned about after a discussion with a local Jew. Kaplan notes, however, that beginning in 1549 a change occurred in Strasbourg as the focus of Christian Hebraism shifted from theology and Biblical commentaries to pedagogy. The study of Hebrew remained central to Protestant education, but became another apparatus of confessionalization and increased Lutheran orthodoxy, rendering Jewish participation in Hebraism less important and even something that was openly discouraged.

In the final chapter, Kaplan analyzes several texts of two Alsatian Jews — Josel of Rosheim and Asher of Reichshofen — who left behind "ego-documents," a new literary genre in which they commented and reflected upon the events of the Reformation in Strasbourg and Alsace, and on Jewish-Christian relations. Both authors considered the events around them in light of Biblical and medieval Jewish history, placing the Jews at the centre of the historical narrative and thereby confirming their status as the chosen people of God. Both made use of the Book of Esther, interpreting contemporary events in light of the Biblical story. Josel, for instance, linked Luther, whose anti-Judaic writings

were well known, to the Biblical villain Haman. On the other hand, he spoke highly of Capito and the Strasbourg magistrates. The writings of both authors are proof that Jews and Christians also intersected in the realms of intellectual and cultural development.

Beyond Expulsion is a fascinating book that will be of interest to historians of the Reformation, early modern Judaica and Hebraica, and cross-cultural exchanges. Kaplan has sifted through a mountain of primary source material, much of which is unpublished, to produce an important work that sheds light on Jewish-Christian relations in Reformation Strasbourg. She skilfully navigates the reader through a sea of seemingly contradictory evidence that affirms the presence of Jews in a city without Jews. She proves that beyond their official expulsion from the city, Jewish-Christian relations waxed and waned in sixteenth- and seventeenth-century Strasbourg against the backdrop of laws that publicly limited the presence of Jews. Despite restrictions to their movement and presence in Reformation Strasbourg, Jews continued to have day-to-day contact with Christians in a variety of arenas, albeit with diminished capacity after the city's official adoption of Lutheran orthodoxy in 1598.

Incidentally, Kaplan frequently includes her own translations of Josel of Rosheim's writings, employing Chava Fraenkel-Goldschmidt's critical edition of his works (Jerusalem, 1995) as her basis. For those unable to read Josel's writings in the original language, there is a modern English translation available: *The Historical Writings of Joseph of Rosheim: Leader of Jewry in Early Modern Germany*, edited with an introduction, commentary, and translations by Chava Fraenkel-Goldschmidt, translated from the Hebrew by Naomi Schendowich (Leiden and Boston: Brill, 2006).

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